...one cow-thing he can for both the female and homicide, and if there are no cattle in the homicide's settlement it must be procured from somewhere else. Marriage is prohibited.

Marriage with Kindi

Eighteen marriages were recorded in genealogies between Dorobo and Kindi or members of the Kindi group:

Dorobo and Lumbi women: 6	Dorobo and Kindi men: 10
Dorobo and Kore women: 1	Dorobo and Kipsi men: 1
Dorobo and Nyik women: 1	

Marriage of Dorobo women to outsiders seems to be due to the poverty of the Dorobo, which in most cases would have meant that the women would have remained unmarried; such marriages also mean the accession of stock to the Dorobo.

Polygyny

Although there is no objection to polygyny, Dorobo seldom have the means of supporting more than one wife at a time, though several cases occurred of re-marriage after a wife's death or desertion. In one genealogy a woman had no less than four successive husbands, none of them her husband's brother, and her only issue was one daughter.

Re-marriage of Widow

587 Unlike the Kindi the Dorobo recognize the re-marriage of widows in the normal manner on payment of bridewealth to their fathers, brothers, or other representatives, or to [illegible] herself. Widows normally live with their husband's brothers, return to their parents, or are free alone.

Divorce

592 Divorce is rare, and is of one kind only—permanent. The husband can claim the return of the bridewealth. But a wife who has borne a child cannot be divorced for any reason whatsoever.

Birth

● 941 Intercourse between husband and wife stops at the fourth or fifth month of pregnancy, and it is assumed till the child is about six months old. Birth takes place in the husband's hut, the husband going to live elsewhere meanly. The wife is attended by a midwife, sometimes, and her mother is present if possible. She stays in the hut for six or seven days after the birth, and the child's body must be kept covered for several weeks, even the father being allowed to see only its face. 946 The mother must be purified by her husband, who kills a goat (which he must acquire somehow if it has none of its own) and rubs the fat and undigested grass (which have the contents on her face, breasts, and belly. Children are weaned at the age of about a year. Twins are not liked, and the mother's chief confinement 951 worry is their birth must be removed by the killing of a goat which is eaten by the mother and her closest friends. The Dorobo say that if a man has an ox or cow who has twin calves, the ox will never again catch an eland.

952 Children receive their first names, the child-name, soon after birth, on naming the fourth. One name is not used, but links the child with a protecting spirit. The 953 second or principal name is given before the child can walk, at the time when it is first given solid food; and is called "porridge name." In imitation of the Kindi custom. Children may also be given nicknames which often refer to some physical peculiarity. Other circumstances, large become strange, may at times cause young men

4:Huntingford E-5 (1938-1939) 1951 FLA Dorobo FLA

4. Birth

Intercourse stops at the fourth or fifth month of pregnancy, and normally is not resumed till about six months after the birth of the child. When the woman's time has come, she *enti ke*, "enters the hut", and the husband must then lodge elsewhere, either building himself a rough shelter or living with one of his neighbours in the settlement. During the act of birth the woman is helped by a midwife, *ngotiyoni*, and her mother is present if possible. She stays for six or seven days in the hut after giving birth, and may then see her husband for the first time since she "entered the hut". The child's body must be kept covered for several weeks after its birth, and only its face may be seen, even by the father. At this stage the mother must be purified by her husband, who kills a goat (which he must buy or steal if he has none of his own), and rubs the fat and undigested grass from its stomach (*ariyat*) over her face, breasts, and belly. After about three months the husband may come back to live in his own hut.

The birth of twins is not liked, for they are abnormal, and the old men say, *pasere amo wasoi kamat* ("they are bad because they make the mother unclean"). If the father should have set a trap at the time when twins are born to him, it is believed that that trap will never catch an animal. The ritual uncleanness caused by the birth of twins is removed by the killing of a goat (which the husband must get by any means if he owns none) to be eaten by the mother and her female friends.

A girl who has a child before marriage is called, as among the Nandi, *ceuptuet*, and becomes unclean ritually as a result. She may be purified, however, by the man responsible or one of his male relatives who must kill a he-goat. The meat is eaten by the men and women of the settlement, but not by the girl; and the *ariyat* or undigested grass from the stomach is rubbed by one of the women over her face, neck, and breasts, and then washed off. By this means she becomes clean again, unlike such people among the Nandi, who remain unclean all their lives.

A baby is suckled on a rule until the mother is well advanced into her next pregnancy; the standard period was given as "twelve months". If the mother has no milk, or not enough, she goes about begging for milk, *sumet ndo*; but as often as not in such cases the baby dies of starvation. It is weaned by being stopped when it tries to suck, and by the application to the nipples of something bitter, generally a concoction made from the root of a bush called *kotkoit* (Nandi, *introsat*). At this time it is fed with milk from a small gourd, and if no milk can be got, it is given honey instead. It is also given bits of meat cut up small and fed from a spoon made of a piece of gourd, and gruel made from maize or eleusine meal mixed with honey.

If the mother dies in child-birth, her husband's mother or some other female relative takes charge of the baby and feeds it with milk from a small horn. If milk cannot be got, honey and gruel are tried; but very small babies fed in this way seldom live. Sometimes the child may be adopted by a married couple.

1A Marker--313 G-1 (1950-ca.1960) 1951 FLIS Manu
Darwin FLS
AAA

C60 Pregnancy. -- Behavior of the pregnant woman and her husband. -- Care and treatment of the pregnant woman, the woman in labor, and the woman in childbed. -- Killing newborn children. -- Fertility. -- Child mortality.

C63 C62 C64 The opinion that the mother heard expressed a number of times by Asé Wandoffio, that pregnancy is more or less bound up with a definite time of year, and, to be sure, in such a way that either conception takes place at blossom time or birth takes place at the time of the fruitage of the poisonous tree Acocanthera abyssinica, appears surprising.

C64 /341/ During his wife's pregnancy the husband does not pursue a game animal that is hunting, because it is believed that the latter, at his approach, will resist the poison and escape. Therefore, after he has shot an animal, he returns to the camp and from there sends another man out to look for the animal. The pregnant woman may not be beaten. Neither he nor the pregnant wife may step over a precreation of migrating ants. She is forbidden to eat meat from a wild animal that died or was killed by a predatory animal, likewise wasp, and furthermore honey in which dead bee larvae are found. She must avoid coming near a chameleon or a snake, or exposing herself to the heat of the sun for any length of time. All this, in the opinion of the Asé, would harm the fetus.

C65 If the woman visits another camp, she smears her forehead with white clay beforehand in order to announce her condition to be acceptable. On the way there she is accompanied by a little girl, whom she leads by the hand. As the reason for this, the people say that a miscarriage would take place if the woman went without a girl and on the way saw the previously mentioned swarm bird or lizard or [illegible] cattle. A woman pregnant for the first time is given gifts by all the people (men, women, boys, girls) of the camp and her friends in the neighboring camps at about the middle of her pregnancy. She is presented with a leather apron, a pair of ear pendants, beads, chains, or even a head of small livestock.

/3rd copy/

• 843 pendants, beads, chains, or even a bowl of small livestock.

During the last two months before her confinement the woman is given only a meager diet, so that the birth will be easier. Here, too, as among the Masai, the pregnant woman wears no ornaments. On the day of the confinement the husband may not leave the camp. His mother or mother-in-law acts as midwife. Besides the obstetric methods of the Masai, there also exists here the custom that the husband, to increase the labor-pain activity, perhaps assistance with his saliva the chest, abdomen, and back of the woman giving birth and then massages them gently with circular movements. While doing so, he several times calls out the words "Mighty God, let the child come out!" The umbilical cord (or navel) is severed with a razor-knife (Swahili) and then, together with the placenta, buried in the hut. It is not the object of superstitious customs. It is regarded as unlucky if the child's upper incisors come through before the lower ones; it is believed that this will cause illness or death to the family. The young mother may not leave the hut until five days after her confinement, not of consideration for her health, but for superstitious reasons. The suckling period lasts one and a half to two years. Besides mother's milk, the little one is stuffed with a great deal of the fat of goats, of which that of the large pachyderms is particularly valued as infant food.

Deformed newborn children are killed by strangulation by the midwife immediately after birth. The highest figure known to me /3rd/ of confinements of one woman was 11. Here 97 aged 4x6 women questioned, 374 children were born, which gives an average of 3.7 per woman. Of them, 51, therefore 55.6 per cent, were girls, and 73, therefore 67.4 per cent, were boys. Below their conception 71 = 40.7 per cent had died, in which the stillbirths are included. Until their conception the children live to the 1st of the mother.